



## WORKING THE WORLD (I)

### Growing Further

On Simchas Torah in the year תרמ"ח (1887), when the Rebbe Rashab was honored with the first *hakafa*, he said that he was not yet ready. He called over a certain wholesaler and asked him to explain the nature of his business. The chossid explained that he brought merchandise from the big city and distributed it to the small retailers, and those who paid for the goods they had been given the previous time received a new batch on credit.

Hearing this, the Rebbe said, "After we have paid up our bill with the *avoda* of *chodesh* Elul, Rosh HaShanah, Yom Kippur, Sukkos, *Simchas Beis HaShoeiva* and *Shemini Atzeres*, we can now go to *hakafos* and get new merchandise on credit." (The word *hakafa* also means credit.)

However, at the next year's *hakafos* the Rebbe Rashab added: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah we rejoice about the credit – that is, the *kochos* we are given on trust – but the real rejoicing comes when we succeed in paying back the debt for the 'merchandise,' when we utilize what we have received for Torah and *mitzvos*."

(ס"ה"ש תש"ה ע' 57, אג"ק מוהר"י"צ ח"ט ע' ש"ע)

The Friediker Rebbe related: After the *seuda* on Simchas Torah, it was the *minhag* of my father, the Rebbe Rashab, to announce: "Now is the time for *veYaakov halach ledarko* ('and Yaakov took to the road'). After the *avoda* of Tishrei, *Yidden* hit the road and take the path of Torah and *mitzvos* throughout the entire year.

(אג"ק מוהר"י"צ ח"ט ע' קצ"ד)

The Friediker Rebbe said that at the annual fair we acquire merchandise, and when we go home we unpack it and use it throughout the whole year as needed. Similarly, during the month of Tishrei, every *Yid* is given *ruchniusdike* merchandise to provide for his needs during the whole year. However, one must open the packages, and do with the merchandise whatever is needed. It must be unpacked immediately, for otherwise it may fall apart

or dry out, and sometimes the mice will be impatient (*veln arein-chapn*) and nibble it...

(ס"ה"ש תש"ז ע' 74, אג"ק ח"ד ע' י"ה, לקו"ש ח"כ ע' 556)

The Rebbe explained: After the month of Tishrei, the *avoda* required is to draw *Yiddishkeit* and *kedusha* into the mundane activities of the year. All our activities, even eating, drinking and business, should be done in a *Yiddische* way – eating with a *beracha*, thanking *HaShem* for the food, and doing business honestly, without intruding on another's livelihood.

(לקו"ש ח"ט ע' VII)

### Taking to the Road

A chossid who earned his *parnasa* by managing a tavern traveled to visit the *tzaddik*, Reb Arye Leib, better known as the Shpoler Zeide, to pour out his heart. He was afraid that his constant contact with the coarse customers who frequented his tavern might dull his spiritual sensitivity.

The Shpoler Zeide smiled and said, "It seems that you want to fulfill your purpose as a *Yid* by being presented with a sack full of gold, being seated in a clean and splendid palace, dressed in silken garments with a *shtreimel* on your head, and being surrounded by shelves filled with holy *sefarim*..., and then you will be able to serve *HaShem* by *davening* and studying Torah with a clear, pure mind. But if *HaShem* wants individuals to serve Him without any distractions, for that He has countless myriads of *malochim*! The real delight that He finds in this world comes from those who are surrounded by obstacles and hardships and feel that they are confined in a gutter – and despite this they think about *HaShem* and anxiously yearn for the moment when they will be able to say just a few words to Him. No *malach* can experience such a longing!"

The Shpoler Zeide concluded, "Don't complain about your livelihood. On the contrary, thank *HaShem* for having given you the privilege of serving Him in this manner!"

(סיפורי חסידים זוין מועדים ע' 380)

Every *Shabbos*, during *seuda shlishis*, the chassidim of Reb Yitzchak Aizik of Zhidachov would sit in awed silence as the *tzaddik* sang moving *niggunim* and expounded lofty *divrei Torah*. So deeply were they engulfed by a profound yearning for *teshuvah* and *ruchniyus*, that the morning following one such *Shabbos*, none of the visiting businessmen wanted to leave. It did not even occur to them that they should now be returning to their mundane affairs.

Not knowing this, the *tzaddik* asked his sons why no one had yet left. They went to investigate, and were told, "Only yesterday our Rebbe made all worldly things so unworthy in our eyes, that we are ashamed to face him with our problems about our farm animals and our businesses."

Hearing this, the *tzaddik* smiled and related that there had been a similar occurrence with the *tzaddik*, Reb Menachem Mendel of Rimanov, who had then told his chassidim, "*Shabbos* is one thing; weekdays are something different. Let the businessmen return to their homes and engage honestly in their commerce."

Reb Yitzchak Aizik went on to quote the words of *Tehillim*: "The heavens belong to *HaShem*, but the earth He has given to man," that is, to labor. Hearing his message, each chassid folded up his *tallis*, packed his bags, and returned home to his daily affairs.

(סיפורי חסידים זוין מועדים ע' 166)

## CONSIDER THIS!

- What does it mean to "unpack" the *ruchniusdike* merchandise? And what does it mean that otherwise it will "fall apart," "dry out" or "mice will nibble it"?
- Why did *HaShem* make us earn a livelihood through physical work: To elevate the world or to elicit a greater love for Him?



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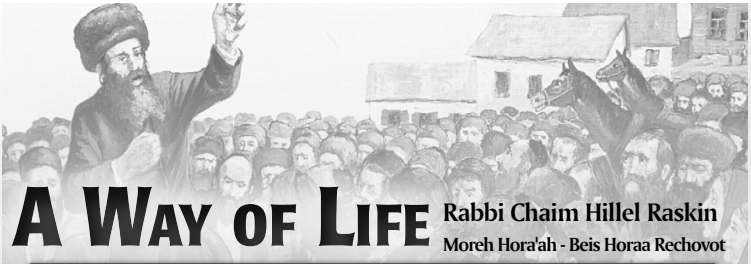


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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Hora'ah Rechovot

## Organizing Toys

How do I avoid *borer* when selecting toys on Shabbos?

- The prohibition of *borer* is to separate two or more items that are mixed together, by removing the undesirable object or, in some situations, even by selecting the desirable object.<sup>1</sup> *Borer* isn't limited to food, and it applies to any mixture of items.<sup>2</sup>
- Selecting a preferred piece from many of the same type is permitted. For example, if one wants all the pieces of fish on a tray to be of uniform size or appearance, it is permitted to either select the desirable piece or to remove the undesirable one.<sup>3</sup>
- Three conditions are needed to permit selecting on Shabbos: (1) Selecting the good from the bad. (2) Selecting by hand, not using a special sorting device (i.e. strainer). (3) For immediate use, not to prepare for later.<sup>4</sup>
- One is permitted to select the necessary game pieces to play, but one may not separate the pieces when putting them away, since it is not for immediate use.
- Selecting cutlery to set the Shabbos table is permitted shortly before meal time, which some *poskim* set this as the time when the men leave *shul*.<sup>5</sup> However, some *poskim* point out that if one wants to have the Shabbos table set for the house to look *shabbosdik*, it is permissible to set it up even earlier, since the pleasure from the setting is immediate. Of course, this is only applicable if people will be in the room for the time that follows.<sup>6</sup>
- It is only considered selecting when the various items are mixed together, however if they are lying apart but near each other (food on a tray or toys on the floor), there is no problem of *borer*. The rule of thumb is that if they are apart to a degree that no effort is needed to select one of them, it is not considered a mixture.
- Thus, some *poskim* suggest that one can grab a pile of mixed toys or clothes and throw it into the air, causing them to land apart from each other, and then put them each away without sorting them.<sup>7</sup> Others doubt this ruling since throwing the pile into the air is simply the beginning of the *borer* process (some therefore allow it only if one person throws and another picks them up).<sup>8</sup>

1. שבת ע"ד ע"א, שוע"ר ס"י שי"ט ס"ה.
2. ט"ז ס"י שי"ט סוסק"ב ע"פ רש"י שבת ע"ד ע"ב ד"ה שבע, ומשמע שלדעתו זהו איסור תורה. וראה שוע"ר שם ס"ח.
3. שוע"ר שם ס"ד וס"ו.
4. שוע"ר שם ס"א- ב' וכן ס"ה לעניינינו.
5. ע"פ מג"א או"ח ס"י שכ"א סקט"ו וכן ובהערות שם.
6. מכתב מהגרש"ז א"א הודפס בספר מאור השבת ח"א מכתב ח' אות ב'. וראה ארחות שבת ח"א פ"ג הערה נ'.
7. אג"מ ח"ד ס"י ע"ד דיני בורר אות י"א ע"פ שבת ע"ד ע"א מעשה דרב ביבי.
8. ראה איל משולש בורר פ"ט אות כ"ה ובהערות שם.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

## OUR HEROES

### Radatz

The *gaon* and *chossid* Reb Dovid Tzvi Chein, known amongst *chassidim* as the Radatz, was a son of the great *chossid* Reb Peretz Chein of Tchernigov. Radatz was one of the extraordinary *chassidim* of the Rebbe Maharash, the Rebbe Rashab and the Frierdiker Rebbe. He was among the three *chassidim* who received *semicha* from the Rebbe Maharash, after having tested them himself. He was an unusual *gaon* in both *nigleh* and *chassidus* and served as the Rov in Tchernigov. In the year תרפ"ה, he traveled to Eretz Yisrael and passed away about nine months later on the 24<sup>th</sup> of Kislev, תרפ"ו (1925).



The Czars in Russia did as they wished, without being limited by powers of Congress or the like. In the later years, when the Czar who ruled the country was often drunk, the Yidden would greet his visiting entourage with a Sefer Torah to arouse his consideration.

During the time when Radatz was the Rov of Tchernigov, the Czar once came for a visit to the city. Following the custom, he went out to greet the Czar dressed in his *kapote* and carrying a Sefer Torah. When he drew closer, he put his hand on his forehead (the way he would always do while saying a *bracha*) and with much *kavana*, he loudly recited the *bracha* "*Shenasan m'chvodo l'basar v'dam*" enabling those around him to answer *Amein*. The Czar, from his viewpoint, saw some Jew next to him, dressed eccentrically, holding a Torah scroll and shouting at him... but his ministers immediately explained to him what was going on.

When the Yidden turned homeward, the nephew of the Radatz, who was a bit of an 'enlightened' *maskil* ("*abisel oifgeklert*"), asked him, "*Feter* (uncle)! You know that the Czar is a drunkard... how then can you do all this? Make a *bracha*, go out with the Torah etc.?" The Radatz replied, "*Petach* (fool)! It's not him who we are honoring; he has a *sar* (ministering *malach*) above!"

(תורת מנחם ח"א ע' 132)



The Radatz would learn Mishnayos with his grandson. Once, his grandson did not understand what his grandfather was saying, so the Radatz comforted him, "*Heilige osyois*," the letters are holy.

(תורת מנחם ח"א ע' 79)

## A MOMENT WITH THE REBBE

### A Rosh Yeshiva Should Not Shlep Bags



From time to time, Reb Chaim Meir Bukiet, the legendary *rosh yeshiva* of 770, and later *rosh yeshiva* at the Ocean Parkway division, would purchase some items his wife needed at the store on his way back from *yeshiva*.

Once on his way home, walking on Eastern Parkway with packages in hand, the Rebbe walked over to him and took the bags out of his hands. The Rebbe said, "*A rosh yeshiva darf nisht shlepen zeklach*." (A *rosh yeshiva* should not carry bags.)

Reb Chaim Meir answered, "Then for sure the Rebbe should not carry the packages."

The Rebbe did not return the packages. Reb Chaim Meir said to the Rebbe, "I will find a *bochur* to carry them." The bags were not released until a *bochur* passed by, at which point the Rebbe gave the bags to the *bochur* to take to Reb Chaim Meir's home.

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